

(4) **سَاءَ** (used as **بئسَ**) is known as 'verb of blame' (**فِعْلُ الذَّمِّ**). This verb requires two elements. They are:

(a) **الْفَاعِلُ**

(b) **الْمَخْصُوصُ بِالذَّمِّ** (the object of blame).

Let us examine these elements in the following example:

سَاءَ الرَّجُلُ بِلَالٌ (What a bad man Bilal is!).

Here **الرَّجُلُ** is the **فَاعِلُ** of **سَاءَ**, and **بِلَالٌ** is the **مَخْصُوصُ بِالذَّمِّ**.

Sunday
24 Jan 2016

① These are the rules pertaining to the
فَاعِل :

a) It should have the definite article *al-*
e.g., سَاءَ الْقَوْلُ الْكَذِبُ, What a bad talk a lie
is!

b) If it has no *al-*, it should be the مُضَاف of
a noun with *al-*, e.g.:

سَاءَ طَبِيبُ الْأَسْتَانِ جَمَالٌ, What a bad dentist
Jamal is! (Here طَبِيبُ has no *al-*, but it is
the مُضَاف of الْأَسْتَانِ which has *al-*).

c) The فَاعِل can be a latent pronoun
specified by a تَمْيِيز, e.g.:

سَاءَ طَالِباً إِبْرَاهِيمُ! How bad Ibrahim is as a
student!

Here the فَاعِل is the ضَمِيرٌ مُسْتَتِرٌ in سَاءَ,
and طَالِباً is the تَمْيِيز specifying it.

② These are some facts about the مَخْصُوص

: بِالذَّمِّ

a) The مَخْصُوصٌ بِالذَّمِّ should be a مَعْرِفَةٌ, so it can be a proper noun like بِلَال, or a common noun with *al-*. or the *muḍāf* of a مَعْرِفَةٌ.

b) The مَخْصُوصٌ بِالذَّمِّ is the مُبْتَدَأٌ مُؤَخَّرٌ, and the verbal sentence is its خَبَرٌ as you can see in the following example:

سَاءَ الشَّرَابُ الْخَمْرُ^{٨١ ٤٥ ١٥١}, What an evil drink wine is!

Here الشَّرَابُ^{فاعل} is the فَاعِلٌ of سَاءَ, and this verbal sentence is the خَبَرٌ مُقَدَّمٌ of the *muḥaddar* 'الْخَمْرُ'.

There is another إِغْرَابٌ of the مَخْصُوصٌ بِالذَّمِّ. According to this, the مَخْصُوصٌ بِالذَّمِّ is the خَبَرٌ of a *muqaddar muḥaddar* which is: هُوَ.

But as this **إِغْرَاب** does not have the approval of all the grammarians, it is better to stick to the first **إِغْرَاب**.

c) The **مَخْصُوصٌ بِالذَّمِّ** can be omitted if there is an indication in the sentence of what the object of blame is. If we are discussing Ibrahim's recurrent absence from the class, and then say: **سَاءَ طَالِباً**, one can easily guess that the **مَخْصُوصٌ بِالذَّمِّ** is **إِبْرَاهِيمُ**, and that the complete sentence is: **سَاءَ طَالِباً إِبْرَاهِيمُ**, How bad Ibrahim is as a student.

The *āyah* we are studying warns people from illicit sex, and ends with: **وَسَاءَ سَبِيلًا**.

It is obvious the **مَخْصُوصٌ بِالذَّمِّ** is **الزَّكَّى**. So the *taqdīr* is:

وَسَاءَ سَبِيلًا الزَّكَّى, How evil illicit sex is as a course of action!